

The Latter-day Saints'

# MILLENNIAL STAR.

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—Rev. ii. 7.

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## ADDRESS BY PRESIDENT HEBER C. KIMBALL,

DELIVERED AT THE GENERAL CONFERENCE, IN THE TABERNACLE, GREAT SALT LAKE  
CITY, OCTOBER 7, 1853.

(From the "*Deseret News*," Nov. 12.)

I feel grateful to my Father in heaven, that my life, and the lives of my brethren, have been preserved to behold the day we now see, and enjoy the blessings we now enjoy. As President Young has often observed, *we are blessed above all the inhabitants of the earth.* That is true, to my certain knowledge.

I have been a member of this Church twenty-two years, and have never seen the day to equal the one I now see, for prosperity, and for the comforts of life. With a very few exceptions, I enjoy all the comforts of life which I ever enjoyed at any period of my life; and I lived in a fruitful country generally, until I became a "Mormon," and part of that time I have lived where the luxuries of life have been abundant. As for this country being fruitful, and qualified to produce all things that we need for our comfort, it is not behind any, in any part of the earth that ever I was in; and I have visited many parts of it. All that the soil requires in these regions, is cultivation, and it will make us as comfortable, as to the necessities of life, as any people ever were upon the earth.

I have often said, and say it again, if you live up to your profession, be faithful to your religion, and take a course to be subject to the government of God, to those who are appointed to lead this people, you

need never be troubled with frost, cold, and with the changes that are common to this country, and every other country; because I know the faith, the virtue, the integrity, and the course that this people will take, viz: to be true to their God, and true to him they have acknowledged to be their head, their Governor, their President, their Prophet, their Priest, and their King. If you will take this course, the elements, and the nature of things, will change, not only in this valley, but among the nations of the earth; for the earth will be revolutionized through the faithfulness of the Saints. This I know. Perhaps some of you do not believe this statement, but I do. For instance, you may refer to one place in the Book of Mormon, where the servants of God assembled together, and prayed for the nation in which they lived, and for those that were at war against them; and they prevailed, and their enemies became their friends and associates. The faithfulness and prayers of the Saints of God changed the nature of things, not only religiously but politically; and the government was afterwards administered in peace.

Will these things not have the same effect with us? It is verily true, to my certain knowledge, they will. And if this people, taking them as a people, that profess to be Latter-day Saints, would take

the course some men take, and have taken from the beginning, there would be five thousand men and women added to this Church, where there is but one at this day; and it would bring to pass the works of God with more power, and the Holy Ghost would wait upon the Elders, and upon the Saints abroad with tenfold more power than it does now. This I know.

I see the work of God is prospering, and rolling forth from nation to nation in the old world. It has gone from the shores of Europe into almost every nation. The very moment the Elders put the leaven, as it were, in the measure of meal, it at once begins to work, and it is quicker and lighter, and sooner elevated to the surface than it was in the beginning; it catches at once, and begins to leaven, and go from that nation to another nation, until all the nations of the earth will soon hear the sound of the glorious Gospel. It will take but a few years to accomplish this design; and then the Lord has said the end shall come. The end of something will come, I assure you; and there will be an overturn which will make things very different from now.

Well, you that have come here from England, from the United States, from Germany, from Italy, from Norway, from Sweden, from China, and from the Islands of the sea—for what purpose have you come? You came to serve your God, by keeping His commandments, and to listen to the counsel of those you have acknowledged to be your head. I will tell you one thing, brethren—it is something very contrary to your fallen nature to *become subject*. In the world from whence you came, and where you have been taught, men seek to become independent one of another. This is universally so, according to my own knowledge and experience. From the time that God called Joseph Smith to act in his position and calling, He gave him revelations for the guidance of His people; and the very first Elders of this Church, when they went forth to preach the Gospel and baptize the people, learned that the next thing was to gather together all those that were disposed to sacrifice, and covenant with me, saith the Lord. In my experience, since I have been a member in this Church, I have seen a great deal of murmuring and complaining, and a great many tears, and much sorrow and lamentation, and thousands upon thousands turn away from the faith, even brethren and

sisters that I loved as I love my own family; they have turned away, and perhaps because somebody took an advantage of them. Suppose you should all turn away from the faith, what has that to do with me? Suppose you should all act like devils, what is that to me? What has it to do with my religion? I am to serve God and keep His commandments, perfectly independent of the acts of any other person in God's world; they have nothing to do with me, neither one way nor the other, so far as serving my God as an individual is concerned. But it is for me and you to serve God, and keep His commandments, and fulfil His covenants. When we went into the waters of baptism, we made a covenant to forsake the world, and cleave unto the Lord God with all our hearts, all the rest of our days. This is the covenant that I made, and it is the covenant that each of you made, or if you did not, you should have done.

Now will you falsify that covenant? There are a great many who will fulfil it; yea, I will not make a single exception, for God is determined that every man shall fulfil it; for if they do not in this probation, they will have to do it in another; and if not in that, in another. When a man commences to hoe his row of corn, he has got to finish it; if he hoes but five hills and then leaves one, he will have to go back and hoe that row out; and if he skips a single hill, he will have to go back and hoe that hill. I am speaking by the principle of comparison, and using a figure that all you farmers can understand. I speak of these things by way of instruction, and to remind you of the duties and obligations you are under.

I say to the people who compose this congregation to-day, please go to England, to Denmark, to Italy, or to anywhere else in the world, and can you find a congregation of people that look better than this, either in their looks, clothing, or other comforts of life? I have lived in the United States, in one of the best lands there is in the world; it is called the promised land; but I have never seen as comfortable times as I see now. I never saw them any better than I see them to-day. I never saw the people, as a general thing, as well off as this people are.

You think you have made a sacrifice, in leaving your homes, your fathers, your mothers, your brothers and sisters, your farms and fine dwellings. I have left all

those, such as I had. Is this any sacrifice? No. I have told you often, that I thanked God when I escaped from my kindred; and I have never seen the day since I left them, that I wanted to go back to them; though I did go back once to visit them; and when I went into their houses, I felt as though there was a legion of devils in every house I went into. They were opposed to me, to my religion, and to my brethren. I was thankful when I got away from them; and I suppose they are as good a people as *your* kindred are.

This is called a sacrifice, by the most part of you; but it is none to me. You think you have sorrow and trouble, many of you, because you have to live in wagons and tents. I speak of those who have just come in off the plains, who are still living in their wagons, with not much to eat. President Young, myself, and one hundred and forty others were here, and we were in our wagons, with nothing to eat in our wagons, *and nothing to eat in the country*, except it was crickets. When we got to Green River, making our way to this land, we had to break the road, for there was not a track or trace for seven hundred miles through a wild country full of Indians, in which we were perfect strangers. When we were on the Platte River, one half of our men were out of food; *they had no provisions at all*, and no one in the valley to bring out flour, teams, wagons, potatoes, and everything this valley now produces, to us. We had no person to extend the hand of benevolence and kindness to us; and notwithstanding this, we did not murmur; I never saw a man cry once, or shed a tear in the whole camp. We had one man who was appointed "GENERAL MURMURER," and no man was allowed to murmur, only that one person.

You would think you had awful trials if you could not have a chance to murmur; but we placed it all upon one man; and if there were two that murmured, the greatest murmurer was appointed boss murmurer. That is recorded, and will come out in its place in the Church History by and by.

Supposing we should come to the same conclusion here, and appoint a General Murmur-er in every ward, to do all the murmuring, and let that person be the one that complains the most; and then follow out the same order among the females, and that female that tells the

most lies, and murmurs the most, we would have appointed as Queen Murmur-er, or Queen Grumbler, which you please.

It is true, you have come out of nations of different habits and customs; and many of you live in wagons, and I am glad of it. I lived in a wagon for more than three years after I came into this valley; I had not a house big enough to get into to sleep, until the brethren started on their mission to Denmark. President Young was in the same situation.

As to your trials, your tribulations, your perplexities, your fatigue, and all this—I say, I am glad of it; I thank God for it, because it is salvation to you. It is as good for you to have an experience as it is for President Young, and myself, and other men. We did not murmur when we found this country, nor become discouraged in the least, but we were thankful that our lives were preserved; and if our wagons and teams had been taken from us, and our lives had been preserved, we would have been thankful; yes, more than this people are now for every blessing they enjoy. Why? Because a man will give all he has for his life, when he is brought to that extremity, which proves he ought to be more thankful for that blessing than for all things in the world. To hear people who are in good houses, and have the comforts of life in abundance around them, and have so much clothing that they scarcely have a place to put it; I say, to hear them murmur and complain, there is nothing in this world that makes me feel more indignant. I feel as God feels when He looks upon the human family, and sees their unthankfulness for all the blessings He bestows upon them. You know it is so; you are not thankful, you do not appreciate the blessings committed to you, and I know it. It is not in your family only, nor in mine alone, but it is found in every family more or less.

When I reflect, and see how kind the Lord has been to us, in preserving our lives, and bringing us safely to this goodly land through the instrumentality of His servant Brigham, where we can have the privilege of possessing a piece of land without money and without price, and our wood in the same manner, and thousands of other things that cost us nothing but the trouble of getting them, my heart is filled with praise.

Everything here is free, the air and the land are free, our food is free, and

everything we have is free. I know you think you have hard times, and small wages; but let me refer you to one man here, which you will all know; he is our master singer. I have staid in his house many days and nights in Old England, when I first went there; and he would weave twenty-five and thirty yards of sheeting in a day, the same kind that we buy here, and only get eighteen pence for his day's labour; besides having to go seven miles for the web, and then to carry the cloth seven miles back again. Is not that true, brother James Smithies? [Yes.] And his wife had to work in the same way; they had to run their shuttles from morning until night, and from Monday morning until Saturday, and just have time to take the cloth home, and get a little oatmeal to live upon. I have sat down with them many times, and perhaps all I had at a meal was one or two spoonfuls of oatmeal, and thought I was doing first rate. I speak of brother James as one person to represent many, and he will take no exceptions because I refer to him; he knows I am telling the truth. There are thousands in the same situation; and yet the brethren, who have been delivered from that state of toil, and comparative starvation, and placed in a condition wherein they may soon make themselves wealthy as to this world's goods, will murmur and complain of their sufferings, and against those who have paid their passage to this place, and delivered them from bondage. Brother James was not brought here; he came with his own means, through the blessing of the Lord; for the Lord opened the way for him to come here. Did I ever hear him murmur in my life? No, never; nor any other man ever heard him; and I wish to God, every other person would follow his example.

I have seen the time that I have lived weeks upon milk weed and nothing else, not even salt to put in it; and I have gone from house to house, and begged my bread, and nothing on my body but tow pantaloons, and a tow shirt, and no one caught me murmuring. I am comfortable since the Lord made me live in this valley. This year and last year I have had the privilege of eating fruit of my own fruit trees, trees of my own planting. I have had the privilege, in part, of sitting down under my own vine and fig tree. I never in my life had the privilege of setting out any kind of tree, and eat-

ing the fruit of it, until I came to this valley. I have a specimen with me of the fruit I have raised. Here are two plums I have taken from my trees. [Exhibited two fine plums.] I have plucked plums from my trees three years in this valley; and some have got peaches enough to pay tithing on their fruit. I have eaten grapes of a large size and excellent flavour, this year, that were plucked from a vine that grew in this valley. Have I not reason to rejoice? Brethren, I would like to live in this valley as long as I can see you live, or until the time that the Lord shall say to us, "Go back to head quarters," or to Jackson County. This is head quarters until we go there. I would like to live here. Can I do it? Yes, upon certain conditions, and those are to do right and listen to the counsel of brother Brigham, and his brethren that are associated with him, whom God has given to you to be your servants. He has given these men to you for this purpose, and if you do not believe it, go and read it in the Book of Doctrine and Covenants. Can we tell you how to be saved and lead you into the celestial world? Yes, every one of you, and you cannot go there unless you do as you are told, unless you learn to be one; and then is there any power that can affect us? No. The devil has nothing to do with us. I have turned away from him, and left his kingdom, and joined myself to the kingdom of God, and acknowledged Him to be my Father and my God, and His Son Jesus Christ to be my Saviour. He is my God, and my law-giver, and I listen to the man He has appointed to lead us here in the flesh. We have got to learn from his instructions, and be guided by his counsels, and by the counsels of those appointed by him to transact the matters and business pertaining to this people; not only here in the valleys of the mountains, but throughout the whole world.

This people are the pride of my heart; "Mormonism" is the pride of my life; my love, my jewel, and my darling, are this people, and this Gospel, and plan of salvation. My heart is on that, and on the Almighty, and on those who are delegated by Him to roll on this work. As for your troubles, and trials, and crosses, which you have to carry about with you every day, I suppose you have to say, "well, I must take up my cross and travel on, though I have got a monstrous heavy one."

*(To be concluded in our next.)*

## HISTORY OF JOSEPH SMITH.

*(Continued from page 153.)*

Adam-ondi-ahman, Missouri, Davies county, June 28th, 1838. A Conference of Elders and Members of the Church of Jesus Christ of Latter-day Saints, was held in this place this day, for the purpose of organizing this Stake of Zion, called ADAM-ONDI-AHMAN.

The meeting convened at 10 o'clock, A.M., in the Grove, near the house of Elder Lyman Wight.

President Joseph Smith, junior, was called to the chair, who explained the object of the meeting, which was to organize a Presidency and High Council, to preside over this Stake of Zion, and attend to the affairs of the Church in Davies county.

It was then motioned, seconded, and carried by the unanimous voice of the assembly, that President John Smith should act as President of the Stake of Adam-ondi-ahman.

Reynolds Cahoon was unanimously chosen first Counsellor, and Lyman Wight second Counsellor.

After prayer, the Presidents ordained Elder Wight as second assistant Counsellor.

Vinson Knight was chosen acting Bishop pro tempore, by the unanimous voice of the assembly.

President John Smith then proceeded to organize the High Council. The Counsellors were chosen according to the following order, by a unanimous vote—John Lemon, 1st; Daniel Stanton, 2nd; Mayhew Hillman, 3rd; Daniel Carter, 4th; Isaac Perry, 5th; Harrison Sagers, 6th; Alanson Brown, 7th; Thomas Gordon, 8th; Lorenzo D. Barnes, 9th; George A. Smith, 10th; Harvey Olmstead, 11th; Ezra Thayer, 12th.

After the ordination of the Counsellors, who had not previously been ordained to the High Priesthood, President Joseph Smith, junior, made remarks by way of charge to the Presidents and Counsellors, instructing them in the duties of their callings, and the responsibility of their stations, exhorting them to be cautious and deliberate in all their councils, and to be careful and act in righteousness in all things.

President John Smith, R. Cahoon, and L. Wight, then made some remarks.

Lorenzo D. Barnes was unanimously chosen Clerk of this Council and Stake, and after singing the well known hymn, Adam-ondi-ahman, the meeting closed by prayer by President Cahoon, and a benediction by President Joseph Smith, junior.

LORENZO D. BARNES, } Clerks.  
ISAAC PERRY, }

Adam-ondi-ahman is situated immediately on the north side of Grand River, in Davies county, Missouri, about twenty-five miles north of Far West. It is beautifully situated on an elevated spot of ground, overlooking the river and the country round about, which renders the place as healthy as any part of the United States.

This day Victoria was crowned Queen of England.

July 4th, was spent in celebrating the declaration of Independence of the United States of America, and also in the Saints making a declaration of Independence from all mobs and persecutions which have been inflicted upon them, time after time, until they could bear it no longer; having been driven by ruthless mobs and enemies of truth from their homes, [and having had] their property confiscated, their lives exposed, and their all jeopardized by such barbarous conduct; also in laying the corner stones of the houses of the Lord, agreeable to the commandment of the Lord unto us, given April 26th, 1838.

Joseph Smith, junior, was President of the day; Hyrum Smith, vice President; Sidney Rigdon, Orator; Reynolds Cahoon, Chief Marshal; and George W. Robinson, Clerk.

The order of the day was splendid. The procession commenced forming at ten o'clock, A.M., in the following order: 1st, the Infantry; 2nd, the Patriarchs of the Church; the President, vice President, and Orator; the Twelve Presidents of the Stake, and High Council; Bishop and Council; Architects, Ladies and Gentlemen, and the Cavalry in rear. The procession was large, marched to music, and formed a circle round the excavation, with the ladies in front, when the south corner stone of the Lord's House in Far West, Missouri, was laid by the Presidents of the Stake, assisted by twelve men; the north-west corner by the Bishop, assisted by twelve men; and the north-east corner by the President of the Teachers, assisted by twelve men. This house is to be one hundred and ten feet long, and eighty feet broad. After which the Oration was delivered by President Rigdon, (afterwards

published in the Far West) [The Liberty, Clay county, print] at the close of which was a shout of Hosanna; and a song, composed for the occasion by Levi Hancock, was sung by Solomon Hancock. The most perfect order prevailed throughout the day.

The Seventies assembled in the Lord's House in Kirtland, on the sixth of March, to devise the best means of removing their Quorum to Missouri, according to the Revelations; and on the tenth it was made manifest, by vision and prophecy, that they should go up in a camp, pitching their tents by the way.

On the 13th, they adopted a Constitution and laws to govern them on their journey, which were soon signed by one hundred and seventy-five of the brethren.

The privilege was given for any one to go, who did not belong to the Seventies, provided they would abide the Constitution. And all the faithful who could, improved the opportunity, for fearful sights and great signs were shown forth in and around Kirtland, clearly manifesting to the honest heart that God was not unmindful of His word, and that He would bring upon the place those judgments He had declared by His servants.

Elders James Foster, Zerah Pulsipher, Joseph Young, Henry Herriman, Josiah Butterfield, Benjamin Wilber, and Elias Smith were commissioners to lead the camp, which was divided into companies of tens, with a captain over each; Elias Smith was chosen Clerk and Historian; and Jonathan H. Hale, Treasurer.

On the 5th of July they met about a quarter of a mile south of the Lord's House, and pitched their tents in form of a hollow square.

On the 6th, at noon, they struck their tents and began to move toward the south, and in thirty minutes the whole camp was under motion, consisting of five hundred and fifteen souls—two hundred and forty-nine males, two hundred and sixty-six females; twenty-seven tents, fifty-nine wagons, ninety-seven horses, twenty-two oxen, sixty-nine cows, and one bull. Jonathan Dunham was engineer. The camp travelled to Chester, seven miles, the first day, and pitched their tents in form of a hollow square formed by their wagons.

This day I received a letter from Heber C. Kimball and Orson Hyde, dated at Kirtland, Ohio, expressive of their good feelings, firmness in the faith, prosperity,

&c. Also another letter from my brother, as follows—

Nine miles from Terra Haute, Indiana.

Brother Joseph—I sit down to inform you of our situation at the present time. I started from Norton, Ohio, the 7th of May, in company with father, William, Jenkins Salisbury, William McClary, and Lewis Robbins, and families, also sister Singly. We started with fifteen horses, seven wagons, and two cows. We have left two horses by the way sick, and a third horse (as it were our dependence) was taken same last evening, and is not able to travel, and we have stopped to doctor him. We were disappointed on every hand before we started in getting money. We got no assistance whatever, only as we have taken in sister Singly, and she has assisted us as far as her means extended. We had, when we started, \$75 in money. We sold the two cows, for thirteen dollars and fifty cents per cow. We have sold of your goods to the amount of \$45, 74, and now we have only \$25 to carry twenty-eight souls and thirteen horses five hundred miles.

We have lived very close and camped out at night, notwithstanding the rain and cold, and my babe only two weeks old when we started. Agnes is very feeble; father and mother are not well and very much fatigued; mother has a severe cold, and in fact it is nothing but the prayer of faith, and the power of God, that will sustain them, and bring them through. Our courage is good, and I think we shall be brought through. I leave it with you and Hyrum to devise some way to assist us to some more expense money. We have unaccountable bad roads, had our horses down in the mud, and broke one wagon tongue and thills, and broke down the carriage twice, and yet we are all alive and encamped on a dry place for almost the first time. Poverty is a heavy load, but we are all obliged to welter under it.

It is now dark and I close. May the Lord bless you all, and bring us together, is my prayer. Amen. All the arrangements that brother Hyrum left for getting money failed; they did not gain us one cent.

DON C. SMITH.

Saturday 7th. The Kirtland camp moved forward to Aurora, thirteen miles, and encamped for the Sabbath.

Sunday 8th. There was some sickness in the camp. They held a public meeting, and the leaders informed them that the destroyer was in their midst, and some would fall victims unless they adhered strictly to the covenant they had made,

laid aside all covetousness, and lived by every word that proceeded out of the mouth of the Lord. They were threatened, this night, with tar and feathers from the mob of the place, and were obliged to keep a close watch to keep their horses from being stolen by the mob, who threw a club and hit Elder Tyler on the breast.

The three Revelations which I received January 12th, 1838, the day I left Kirtland, were read in the public congregation at Far West, and the same day I inquired of the Lord, and received the following, which was also read in public—

*Revelation, given at Far West, July 8, 1838.*

“O Lord! Show unto thy servant how much thou requirest of the properties of thy people for a Tithing.”

*Answer.*

Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the Bishop of my Church of Zion, for the building of mine house, and for the laying of the foundation of Zion, and for the Priesthood, and for the debts of the Presidency of my Church; and this shall be the beginning of the Tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy Priesthood, saith the Lord.

Verily, I say unto you, it shall come to pass, that all those who gather unto the land of Zion, shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe this law to keep it holy, and by this law, sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you, and this shall be an ensample unto all the Stakes of Zion. Even so. Amen.

Also I received the following—

*Revelation given July 18, 1838, making known the disposition of the properties tithed as named in the preceding Revelation.*

Verily, thus saith the Lord, the time has now come that it shall be disposed of by a Council composed of the First Presidency of my Church, and of the Bishop and his Council; and by my High Council; and by mine own voice unto them, saith the Lord. Even so. Amen.

Also I received the following—

*Revelation given to William Marks, Newel K. Whitney, Oliver Granger and others, Zion, July 8, 1838.*

Verily, thus saith the Lord unto my servant William Marks, and also unto my servant N. K. Whitney, let them settle up their business speedily and journey from the land of Kirtland, before I, the Lord, send again the snows upon the earth; let them awake, and arise, and come forth, and not tarry, for I, the Lord, command it; therefore if they tarry it shall not be well with them. Let them repent of all their sins, and of all their covetous desires, before me, saith the Lord, for what is property unto me, saith the Lord? Let the properties of Kirtland be turned out for debts, saith the Lord. Let them go, saith the Lord, and whatsoever remaineth, let it remain in your hands, saith the Lord; for have I not the fowls of heaven, and also the fish of the sea, and the beasts of the mountains? Have I not made the earth? Do I not hold the destinies of all the armies of the nations of the earth? therefore will I not make solitary places to bud and to blossom, and to bring forth in abundance, saith the Lord.

Is there not room enough upon the mountains of Adam-ondi-ahman, and upon the plains of Olaha Shinehah, or the land where Adam dwelt, that you should covet that which is but the drop, and neglect the more weighty matters? Therefore come up hither unto the land of my people, even Zion.

Let my servant William Marks be faithful over a few things, and he shall be a ruler over many. Let him preside in the midst of my people in the city Far West, and let him be blessed with the blessings of my people.

Let my servant N. K. Whitney, be ashamed of the Nicholaitine band, and of all their secret abominations, and of all his littleness of soul before me, saith the Lord, and come up to the land of Adam-ondi-ahman, and be a Bishop unto my people, saith the Lord, not in name but in deed, saith the Lord.

And again, I say unto you, I remember my servant Oliver Granger, behold, verily I say unto him, that his name shall be had in sacred remembrance from generation to generation, for ever and ever, saith the Lord. Therefore let him contend earnestly for the redemption of the First Presidency of my Church, saith the Lord, and when he falls he shall rise again, for his sacrifice shall be more sacred unto me, than his increase, saith the Lord: therefore let him come up hither speedily, unto the land of Zion, and in the due time he shall be made a merchant unto my name, saith the Lord, for the benefit of my people; therefore let no man despise my servant Oliver Granger, but let the blessings of my people be on him for ever and ever. And again, verily I say unto you, let all my servants in the land of Kirtland remember

the Lord their God, and mine house also, to keep and preserve it holy, and to overthrow the money changers in mine own due time, saith the Lord. Even so. Amen.

Also I received the following—

*Revelation, given at Far West, July 8, 1838.*

"Show unto us thy will, O Lord, concerning the Twelve?"

*Answer.*

Verily, thus saith the Lord, let a Conference be held immediately, let the Twelve be organized, and let men be appointed to supply the place of those who are fallen. Let my servant Thomas remain for a season in the land of Zion, to publish my word. Let the residue continue to preach from that hour, and if they will do this in all lowliness of heart, in meekness and humility, and long-suffering, I, the Lord, give unto them a promise that I will provide for their families, and an effectual door shall be opened for them, from henceforth; and next spring let them depart to go over the great waters, and there promulgate my Gospel, the fulness thereof, and bear record of my name. Let them take leave of my Saints in the city Far West, on the 26th day of April next, on the building spot of my house, saith the Lord.

Let my servant John Taylor, and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have fallen, and be officially notified of their appointment.

Far West, July 9th, 1838, a Conference of the Twelve Apostles of the last days assembled at Far West, agreeable to a revelation, given July 8, 1838.

President Thomas B. Marsh, David W. Patten, Brigham Young, Parley P. Pratt, and William Smith: T. B. Marsh, presiding.

Resolved 1st. That the persons who are to fill the places of those who are fallen, be immediately notified to come to Far West, also, those of the Twelve who are not present.

Resolved 2nd. That Thomas B. Marsh notify Wilford Woodruff, that P. P. Pratt notify O. Pratt, and that President Rigdon notify Willard Richards, who is now in England.

Voted that President Marsh publish the same in the next *Journal*.

President Rigdon gave some counsel concerning the provision necessary to be made for the families of the Twelve, while labouring in the cause of their Redeemer, advising them to instruct their converts to move without delay to the places of gathering, and there to strictly attend to the law of God.

T. B. MARSH, President.

G. W. ROBINSON, Clerk.

This day, the Kirtland Camp passed on to Talmadge, twenty miles, with great fatigue, the weather being very hot.

Tuesday 10th. About this time I visited Adam-on-di-ahman, in company with President Rigdon, brother Hyrum, and George W. Robinson.

This morning the Counsellors of the Camp drew up six resolutions, which were unanimously adopted in substance as follows—

"1st. The Engineer shall receive advice from the Counsellors concerning his duties.

"2nd. At four o'clock, A.M., the horn shall blow for rising, and at twenty minutes past four for prayers, at which time each overseer shall see that the inmates of his tent are ready for worship.

"3rd. The head of each division shall keep a roll of all his able-bodied men to stand guard in turn, as called for by the Engineer, one half in the former, the other half in the latter, part of the night.

"4th. Each company of the camp is entitled to an equal proportion of the milk, whether it owns the cows or not.

"5th. Thomas Butterfield shall be appointed herdsman, to drive the cows and stock, and see that they are taken care of, and call for assistance when needed.

"6th. That in no case at present, shall the Camp move more than fifteen miles per day, unless circumstances absolutely require it."

The Camp moved six miles this day and encamped near Akorn, on the Ohio Canal, where they lightened their loads by putting some of their goods on a boat to be conveyed by water.

Wednesday 11th, 10 o'clock, A.M. Elder Wilber's child died, and was buried at one o'clock, P.M. The Camp moved eleven miles, and tarried over night at Chippeway, and although they were thoroughly drenched with a heavy shower, and retired to their lodgings wet, one man who had been troubled with the rheumatism said next morning, Thursday 12th, he had not felt so well and spry for a long time.

Camp travelled to Wayne, seventeen miles, having some rain and a little murmuring.

Friday 13th. Passed on to Mobican, seventeen miles, exciting great curiosity among the inhabitants, attended with some hard speeches about Joe Smith, while one honest-looking Dutchman said he wished he was ready to go along with them.

(To be continued.)

## **The Latter-day Saints' Millennial Star.**

SATURDAY, MARCH 25, 1854.

**THE WORK OF GOD ABROAD.**—It is with peculiar pleasure that we place before our readers, from time to time, the very interesting communications with which we are favoured from the Elders in the various nations of the earth. It is particularly gratifying and soul-cheering to read of the progress which the kingdom of God is making among the nations, the opposition which it encounters, and the prospects which are presented for the future. And we are well assured that similar emotions pervade the bosoms of the Saints when they peruse our foreign intelligence in the pages of the *Star*. To learn of the goings forth of the fulness of the Everlasting Gospel in the north and the south, the east and the west, and the triumphs of the truth over error and prejudice, as exemplified in the increase of the Church, and the emigration of the Saints, is calculated to fill the soul with the liveliest feelings of gratitude to the great I AM, that He has been pleased to look down, from the midst of His kingdoms, on this speck in space, renew His former blessings to the human family by restoring to them the "only way to be saved," and sustain His faithful servants in the prosecution of their arduous enterprise of building up His kingdom here, that our humble planet may become the blest abode of everlasting righteousness and peace.

The work appears to be moving on slowly in Hindostan, especially in the upper provinces, mostly through the intolerance of the British military authorities. We are not intending to write a chapter on "Indian mismanagement," but we do think that a little more liberality and less bigotry among many of the officials in Britain's Indian Empire would be creditable to them. Some people are afraid of Russian machinations against the safety of India, and think that the great Northern Bear may yet set his foot on India's plains to the downfall of British rule there. Whatever may be Russia's designs or calculations on that point, we shall not pretend to say, but we will say, that if British rulers do not guarantee the rights and privileges of the servants of God to freely preach the Gospel to the people, British rule must eventually come to an end in that eastern peninsula, for those who oppose the servants of God, He will overthrow, and, for anything we know, He may as well use Russia for His instrument, as any other nation. There is no guarantee for the stability of any people that prevent the servants of God from preaching salvation, or that reject salvation when it is preached.

"When they persecute you in one city, flee to another," said the Saviour. So say we. But we would humbly recommend to any Elders who may look to us for counsel, or who may feel disposed to profit by our suggestions, not to court persecution by any means. The Elders are sent to save the people, if possible, and when the authorities seem obstinately opposed to the truth, it will be well to avoid, as far as possible, giving any occasion for the exhibition of official bigotry, till the hearts of the people are gained. Let the Elders seek for the people, the honest in heart, and mingle and associate with them, and condescend to their low estate, and become one with them, that the Elders by their humiliation may gain power over them to raise them in the scale of being, to their proper position among the sons and daughters of God. If the Elders are diligent in seeking out the honest, let them be as careful as they please, the crisis will assuredly come quite as soon as the Saints are prepared, or the scattered scions of Israel are gathered home. These remarks are not given with a specific application, but for the benefit of those who may be able to profit thereby.

We are pleased to hear of the prospects in Birma—the seed seems to be taking root there, and we trust that the good work may spread on every hand in that empire, and bring forth more abundantly to the praise and glory of God.

We would commend the faithfulness and diligence of the Elders in the East, and exhort them to a continuance in their labours, until all barriers give way to the onward progress of the “little stone.”

In the beginning of the emigration season, we rejoiced to behold the countenances of the Saints composing the Danish and German emigration; now we have had the pleasure to witness the embarkation of a goodly company of Swiss and Italian Saints for the land of Zion. The spectacle of Saints coming from the different nations of the earth, and harmoniously journeying together to the home of God's people, is at once a source of pleasure and thankfulness. We congratulate the brethren in these missions, on the success which has crowned their measures and labours in preaching the Gospel among the bound-up nations on the Continent.

Although we are utterly unable, in consequence of our current amount of business, to answer all the communications of our foreign correspondents, yet we would assure them that their favours are not a whit the less appreciated by us; on the contrary, we are ever gratified to receive them, and we take this opportunity to acknowledge our indebtedness and our thankfulness for all past communications, and at the same time we would respectfully solicit a continuance of correspondence, as we shall be ever happy to receive epistles, newspapers, pamphlets, or anything which may reveal the onward progress of the great work in which we are engaged.

**FOREIGN INTELLIGENCE—Deseret.**—We have received the *Deseret News* of November 24, from which we glean a few items in addition to what we gave last week. The adobie wall around the Temple Block was completed from the north-east corner westward, around to the south gate, except a few feet on the west side, which it was expected would probably close the adobie work for the season. The stone for the eastern part of the south wall was on hand, and if the weather remained pleasant, it was anticipated that the stone-work of the wall would be completed during the winter. The eighteenth ward was progressing rapidly with the city wall, on the eminence north-west of the Temple. Brother Chase's saw-mill, in San Pete County, was burnt down November 6th, by the Indians. The Board of Regents of the University of Deseret had held frequent sittings with a view to introduce a radical improvement or reformation in language, freeing it from existing anomalies, and rendering it more conducive to the advancing interests of the gathering from all nations, the union of Israel, and the building up of Zion. On the morning of November 12, near Provo city, some Tim-pa-ny Utes killed two head of cattle, and drove off a number not ascertained. A small party pursued them up Provo kanyon, some twelve or fifteen miles, without any success. Eleven of the Indians, who were engaged in the attack upon Lieut. R. Burns and party, on Willow Creek, in plundering the fields and burning some houses at Summit Creek, and in the affair at the mouth of Salt Creek, had come into Payson, expressing much friendship and a desire for peace. They were kindly received by the inhabitants, and treated with hospitality. A party was held in the fourteenth ward school house by the members of the Nauvoo brass band, who sat down to an excellent supper donated by brother Brewer, after which dancing was kept up with great spirit. The amusements were varied with songs, glee, &c.

**HOME INTELLIGENCE—Land's End Conference.**—By letters from Elders Joseph Hall and J. D. Ross, we learn that after considerable opposition, the truth has tri-

unphed sufficiently in the city of Exeter to allow of six baptisms. The prospects are good—the meetings are well attended by a regular congregation, many of whom have possessed themselves of the standard works of the Church. This news is cheering. We are happy to learn it, and we trust the good work may go forward until the honest in heart in that city hear the Gospel tidings, come to a knowledge of the truth, and gather out to Zion. We hope, now that emigration is nearly over, to be hearing similar reports from various parts of the land.

DEPARTURE—*The "John M. Wood."*—The *John M. Wood*, Captain Hartley, cleared for New Orleans, on the 10th instant, having on board 397 souls, 58 of whom were from Switzerland and Italy. Elders Robert Campbell, President of the Company, A. F. McDonald, and Charles Derry, ex-Presidents of Conferences, also Jabez Woodard, late President of the Italian Mission, sailed on board this vessel, after having laboured faithfully and diligently to extend the work of God in Europe. May a prosperous voyage be granted them.

PASTORS AND PRESIDENTS OF CONFERENCES, PRESIDENTS OF BRANCHES, BOOK AGENTS, AUDITORS, AND PERPETUAL EMIGRATING FUND AND TEMPLE-OFFERING TREASURERS, are reminded that the present quarter ends on the 31st instant, and are respectfully referred to our "Instructions," published in the *Star*, Vol. XIV, page 474.

#### SYNOPSIS OF PRESIDENT YOUNG'S ADDRESS TO THE BRETHREN SELECTED TO GO ON A MISSION TO THE LAMANITES.

DELIVERED IN THE TABERNAACLE, SUNDAY EVENING, OCTOBER 9TH, 1853.

(From the "*Deseret News*," Nov. 24.)

I have a few remarks to make to the missionaries. I consider all the Elders of this Church, missionaries. And I will here say that every man who is clothed with the Priesthood can magnify it while cultivating the earth, or following any other useful occupation, as well as in preaching the Gospel to the nations; for while an Elder is diligent, and by his labour produces wheat, corn, and other articles for the sustenance of man and beast, he is administering life and salvation. An Elder who magnifies his calling, has a right to bless his land, his fields, his crops, his flocks and herds, his wives and children; he has a right to heal the sick, and cast evil spirits out of man or beast. If any of his family or animals are sick, he has a right to lay hands upon them, and heal them, and to do all things which are right and lawful; but a man without the Priesthood has not the legal right to do these things.

Now how is it with you, ye Elders of Israel? Do you magnify your calling in all these things, or do you take the name of God in vain, and curse, lie, and steal a

little? And when the devil gets into your animals, do you partake of the same spirit, and go to fighting them, or do you cast the devil out of them? I leave you to judge.

When you first received the Gospel, and the light of eternal truth beamed upon your understandings, would you then have cursed, sworn, stolen, lied, or done any evil? No, these acts would have caused you to shudder. But when your light begins to fade, and you walk a long time in the twilight, you begin to stumble a little, and after a time you can commit much evil, and sleep easily over it. It is time for such to cry unto God to have mercy upon them.

Were you going on a mission to the opposite portions of the globe, and about to leave all, with no one to lean upon but God, you would seek unto Him all the time. And when your missions are given to you near home, if you cease to trust in God, and to call upon His name with the same diligence as you would in a foreign mission, you will do but little, if any, good, and your missions will be in vain. And I warn you, that if you do not

fulfil this mission with an eye single to the glory of God, and with a view to save Israel and the souls of men; that if your minds are upon your farms, houses, lands, and families; you will find your garments soiled, they will not be spotless. If you do not feel disposed to devote your time and attention to your missions, you had better say, "Brethren, please excuse me," for you had better stay at home, unless your whole soul is in the work.

I wish to say a few words concerning the gathering of Israel, for my mind reaches forward, when I contemplate the promises of God unto them; and the nations of the earth will accomplish the will of the Lord without observing His hand in their operations. I will ask, who in Nauvoo would have left that city, provided they could have staid there? No one; but we were driven to this place to fulfil the will of God. Joseph tried to get access to the remnants of Jacob, and the people greatly feared, lest we should preach the Gospel to them. Could we have preached to the Lamanites, if we had staid in Nauvoo? No, we could not; but the people have driven us to a place where we can do much more good, than we could have accomplished by remaining in Nauvoo; they have driven us into the midst of the Lamanites, where we can preach the Gospel unto them.

It has been remarked that I have said there would be a rail road built from the States to this territory by the year 1861; now all the Union are in favour of a Pacific rail road, and when it is built our brethren from abroad can come here without walking, as many are now compelled to do.

I wish the Elders to be faithful upon this mission, and much good will be accomplished; and if any Elder is not faithful in the mission assigned to him, let him be chastened; and if he does not repent, let him be cut off from this Church.

The Elders have esteemed it a great privilege to be sent to foreign nations to preach the Gospel, and have, in a measure, seemed to forget the poor, ignorant Lamanites who surround us, and are in our midst, at our own doors. They are a remnant of the house of Israel, they are of the seed of Abraham; and the Book of Mormon, and all the prophecies concerning that people declare that the Gospel shall be preached unto them, and we have it to do, and it is time for us to begin. This

work is upon you; you are sent unto the Lamanites; and to accomplish this mission, you cannot live in your fine houses as you now do, but you must live with them, teach them, and counsel them in all things, and be on hand to do them all the good that lies in your power. If you cannot bring your feelings to a willingness to do this, and cheerfully leave all for the purpose of saving this branch of the House of Israel, you had better say, "Let me be excused, and stay at home."

Your first business will be to civilize them, teach them to work, and improve their condition by your utmost faith and diligence. Every Elder, who is now called unto this work, should immediately commence to learn the Lamanite languages. Go to brother D. B. Huntington and take lessons; and I hope soon to see a hundred good interpreters where we now have but one.

When you go among the Lamanites, deal with them honestly and righteously in all things. Any man who cheats a Lamanite should be dealt with more severely than for cheating a white man. An Indian thinks it no sin to steal, or to kill his enemy, because he has been taught from his childhood that there is no harm in it, but on the contrary, that it is a brave act. Not so with the white man, he has been taught from his infancy that it is wicked either to steal, or kill, except in self defence. Walker will not kill a white man, nor go on a stealing expedition to California, until he offers sacrifices to his God, then he thinks he is doing right; and the reason he has not done more in his war on the southern settlements, is because he could get no answer from his God. Had it not been for this, and the faith of this people, he would have destroyed those settlements before this time. I am sorry that some of our brethren have been killed by the Indians, but am far more sorry that some of the Indians have been slain by the brethren. I have often said, and I say again, if any person is to be killed for stealing, let that one be a white man, and not an Indian, for white men know better, while Indians do not; and you must lay aside your angry feelings towards them, and cease wishing to kill them.

Now go to work, you Elders of Israel, fulfil your callings, magnify your office, get the Spirit of the Lord and of your mission, begin to save the Lamanites, and

not destroy them, for they are of the House of Israel; and the blessings of God will rest upon you, and I bless you in the name of Jesus Christ. Amen.

## THE EAST INDIA MISSION.

CONTINUED OPPOSITION BY THE MILITARY AUTHORITIES—LECTURES AT AGRA.

Agra, East India, 800 miles N.W. of Calcutta, January 18, 1854.

Dear Brother Samuel W. Richards—I thought I would write you a few lines before leaving here.

This station has nearly as many civilians in it as all the rest put together, and as to the soldiers, we are not allowed to preach to them, either within or without cantonment.

I wrote you of how the military authorities had used us in Marat. The same officers—Major Waterfield and Brigadier Scott, wrote to this station before our arrival, telling Major Siddons and Brigadier Salter not to allow us to preach or even to live in cantonment, but this we did not know until we had made every exertion in our power.

We arrived here on the 19th of last month, having a letter of introduction to a man of the name of J. A. Fisher, Esq., a countryman of mine, from near Boston. He lives within cantonment, close to where the major of brigade and the brigadier reside. Knowing the prejudice that existed in the minds of the military, we thought we would get a house outside of cantonment to preach in, but every effort proved unsuccessful, there being no empty houses outside, and no one would allow us to lecture in an inhabited house, for fear of the priests, as most in this land are under the thumb of the priests, and are afraid that the priests would use an influence to get them turned out of office, should they favour us, and to hold some government office is the only chance for a livelihood in this country.

As our host had a number of empty bungalows in cantonment, he told us that if we would obtain leave of the brigadier, we should have one of these bungalows, but our host said, that according to the law of the station, he should lay himself liable to give us the use or rent of a house, so we found the thing in as bad a box as it could well be.

I went to see about the matter, but the brigadier was not at home. In a day or

two after, the new brigadier arrived at the station, and on the 26th December, I went to see him. Now I will tell you how the matter proceeded, by relating a vision or dream which I had had two nights before. I thought I went to see the brigadier, and spoke to him and asked him if we could be allowed to lecture in the cantonment. He rather equivocated a little, and then asked another person, who was standing by, of the matter, or rather referred it to him. After they had talked together a time, the conclusion was, that we could not be allowed to lecture within cantonment. When we went to see the brigadier, it came out just as I have written above, the matter was referred to the major of brigade who was standing by at the time. So you can see that the Lord has not left us, although in a land of darkness.

The next thing was to try in the civil lines again, which we did, and finally succeeded in getting an enclosed verandah of a Mr. Gibbons, the printer of a paper called the *Mofussilite*, in the same building where the paper is printed. He also printed us some circulars, which we sent through the station. Twenty-four persons came to hear us the first night. This was the largest congregation I have preached to in India, and I have preached in Calcutta, Chinsurah, and Delhi. The second evening, fifteen persons came; the third, nine; and the fourth, one; so of course that ended the matter in that place.

We also obtained the use of a house in another part of the station, some three miles distant from our first meeting place, as this station is very much scattered. We got some more circulars printed, and distributed them over the station, but only one man and his wife came, as I was shown, in a night vision, when we first talked of getting the house. In the same vision, we were instructed to leave as soon as convenient.

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Father, for the blessings which He has bestowed upon us, for although the people are so bitter against us, and will not hear our doctrine, yet He has influenced men to give us all things necessary to our wants. But our benefactors almost invariably tell us, that it is not as servants of God, but as Anglo-Saxons, so they cannot look for the reward of a servant of God, but an Anglo-Saxon's reward. They have no claim on God for administering to His servants, for the Saviour said that if men gave but a glass of cold water to a disciple in the name of a disciple, they would get a disciple's reward, but not if they gave it to him as an impostor.

The people try to flatter us by saying that we are honest but deceived. If we are anything but what we profess to be, we are impostors, for we boldly testify to all men, and women too, that we know that *Joseph Smith was a Prophet of God*, and was martyred for the testimony of Jesus, and that *Brigham Young is also a Prophet of God*, and now stands in Joseph's stead to this generation, and that those who receive the things which the Lord has revealed through these Prophets, will be saved, and those who do not receive them, will be damned, for the Lord God of Hosts hath spoken it.

We shall leave here for Cawnpore in a few days, but the same word has been

sent there as was sent here, so I am told by good authority, so there are little prospects of doing anything there. We would leave here to-morrow, but I wish to see a gentleman who has written to me, and who will be here in a day or two. We also wish to hear again, before we leave, from another gentleman who has written to Elder Fotheringham.

It makes me almost sick at heart to read of the Elders in other countries doing such great works, and for me to be tied hand and foot, as it were, and told to swim. But I am glad to hear that the work is rolling on in other countries, if it is not in this. I hope the Lord will be pleased to let us go before long to some other place where we can do some good for the cause. But God's will be done, not mine, unless mine is His. It was necessary for somebody to come here, and it might as well be us as any others.

I will now close, praying God to bless you and us and all the Saints on the wide earth, in the name of Jesus Christ. Amen.

Brother Fotheringham joins in love to you and all the Saints. Give my love to your good wife, when you write, and tell my dear wife that I am well, through the blessing of the Lord.

Your brother in Christ,

S. A. WOOLLEY.

## THE BIRMAN MISSION.

### BAPTISMS AND ORDINATIONS—INTEREST IN THE WORK.

President S. W. Richards—Dear Brother—The American missionaries and the Saints here are all well. The kingdom is rolling on, though but slowly. We have baptized ten persons in this city, and ordained some to the Priesthood.

I am happy to inform you that as yet we hold our meetings for preaching, three times a-week, inside of the stockade, near the great Shirah-dong Pagoda. Our meetings have been of late well attended: our persecutions are not worth naming. Many persons believe, but have not the moral courage to come out and face a frowning world. I tell them, if the Lord be God, to serve Him.

A few Sabbaths ago, I preached on the

Rangoon, Birma, January 1, 1854.

government wharf to a company representing most of the nations and peoples under heaven—Burmese, Bengalese, Malays, Brahmins of different castes, Mussulmen, Armenians, Jews, and Gentiles. I spoke at the top of my voice, so that all should hear, but some could not understand without a dragoman [an interpreter]. I believe this service has opened the blind eyes or the hearts of some. I know it has opened one door for preaching—the house of father Abraham, an Armenian, a native of Persia. He speaks six different languages—Persian, Greek, Bengalee, Hindoostanee, Burmese, and English. Brother McCune preached the first sermon in father Abraham's house,

to an attentive and a large congregation. I preached there last Sabbath.

The first principles of truth have taken deep root in the hearts of some. Elam can plant, and McCune can water, but God alone can give the increase. I have no doubt but that the Armenians, as a general thing, would receive the Gospel, but rebaptism, as they term it, they do not understand. I have laboured with them for days, as there are a good many in Rangoon. I have tried to get them to understand, but tradition and selfrighteousness reign, yet I will not give up the ship as long as there is a timber head left. They believe our doctrine in other respects.

I have visited father Abraham a number of times. He told me that when his son-in-law and daughter arrived from Asia, he would join our standard, and preach to the Birmese. Thank God, he has arrived. I was invited to dine with him at four P.M., when I partook of the most luscious fruits of this country, the table being spread with all the luxuries that could be procured in this city. I needed a dragoman to inform me of the different kinds of dainties. I was only acquainted with one of the numerous dishes—paddy, or rice. My brethren tell me that the Birmese eat all kinds of lizards and snakes, and everything that dies a natural death, for they will not take life.

Mr. Abraham's son-in-law, and twenty-two others of different nations, have been incarcerated at Ava. They were at first

ordered to be put to death, but were afterwards released. I have had the opportunity to preach to some of the prisoners.

The British rule is very rigid here, and licentiousness extensively prevails. Father Abraham, who has lived here twenty years, informs me that if the British laws continue so rigid much longer, the Birmese will turn decoits (robbers). A criminal sentenced to death, while standing on the platform of the gallows, in sight of our Punga house (or "Mormon" Chapel), said, "I hate your English laws, because when I returned after being absent, I found a man in my place on the bed with my wife; and because I killed him, as he deserved, you take my life?" In cases of adultery, the Birmese take life. It is an old tradition here, for mothers to sell their daughters, it is a daily occurrence.

I said to a nabob, a few days ago, "Sir, would you like to purchase a 'Mormon' book?" He looked daggers at me, and said, "Sir, are you a Mormon?" "Yes, sir," said I, "I am a 'Mormon' Elder!" "Sir, your religion is like old rotten nut-ton, it stinks," was his reply.

Brother Savage is now at Maulmain. He says it is difficult and dangerous to travel by land without twenty men as a guard, on account of wild beasts and robbers.

If opportunity offers, remember me to my family and all the Saints.

I remain your brother in the Covenant of Peace,

ELAM LUDINGTON.

#### THE SWISS AND ITALIAN MISSIONS.

Liverpool, March 6, 1854.

Elder S. W. Richards—Dear Brother—I am happy to inform you that the Saints from Italy and Switzerland are now safely on board the *John M. Wood*. They feel well in body and blessed in spirit. Their detention *en route*, by unforeseen circumstances, has enabled them to form an acquaintance with many of the American, English, and Scotch Elders, which has been highly profitable and agreeable. May they ever conduct themselves so as to be worthy of the precious favours of heaven, and may an abundant portion of the Spirit of the Most High abide with

Elder Woodard, that he may conduct them in peace and gladness to the Valleys of Ephraim. I cannot think of their departure without feeling profoundly grateful to my heavenly Father for the success following our humble labours.

The work of the Lord in Italy and Switzerland will feel greatly the absence of these good men, but we humbly trust that He will raise up other labourers for His vineyard. The present state of these nations does not encourage the hope of the near approach of the day of perfect liberty for the spread of the Gospel. In